

# BOSTON RECORDER.

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Vol. III.

## DEPARTMENT.

### MISSIONS IN AFRICA.

Extracts from the Journal of Visits to the Stations, by the appointment of the American Missionary Society.

#### Settlement at Kaffa.

Western Africa.

Wenzel, were two days in reaching the coast to this settlement, about seventy miles to the south of Sierra Leone. They were in danger in getting into this bay there he gives the

—

16. Saturday.—It was near

at night when we arrived.

to reach the Isles de Loss

it was late in the after-

the vessel could not be brought

the tide, nearer to the Gam-

than two or three miles:

assuring us, that there was no

going on shore in the yawl, as

we were acquainted with the

being anxious to spend a

we set off as it was getting

had left the ship scarcely a

an hour, before it grew quite

lost all idea of the course

to steer, and neither land nor

to be seen. The yawl leaked

and we could not find any

to the water. We were

the wide ocean, in a dark night,

whether we were going. Pro-

it had occurred to me, that it

useful to have a lantern, as it

dark when we got on shore. I

my pocket, a compass, of which

and the value. We were now

to possess these things, and

them that we had been going

into the open sea. We changed

immediately; and, after some

found a calabash to bale out the

Our minds were kept in a calm

God. The candle soon burn-

we had a difficulty in lighting

At length, after rowing some

got near to land; but it was seve-

from the place to which we were

and the men had a considerable

to row along shore. Instead of

at seven o'clock, we did not

place till near eleven. Mr. and

Man were retired to rest; but we

could not sleep, and they were truly

so disturbed. We sat some

conversation with them; and hav-

ought our beds with us in the yawl,

to rest, thankful for all God's

to us. We slept in the school

which is something like an English

the toil and dangers of the day

and glad and thankful in our present

and safety.

17. Sabbath.—I read the 84th

to the children this morning, before

prayer; and made a few observa-

it, which Juliet (of whom Mrs.

well) interpreted to them; in

Nylander's Boy, who knows En-

and Susan, said that she did it very

seemed, indeed, to follow me

and propriety. I had much

prayer for these poor children.

and it quite easy to speak by

of an interpreter, but it will be

only by eye.

had public worship about eleven

Mr. Klein calls the people to-

by a rattle, having no bell. The

Settlement is within a few yards

from the shore. Several of the natives at-

terpreted it to the children and

and we then sung. Nylander

prayers; and I preached from John

while Juliet interpreted. As sim-

I could, I explained to them their lost

nature, and the salvation provided

Jesus; telling them, that our

were sent into the country to de-

these good tidings to them. It was

most interesting, to be preaching

of Jesus Christ to the heathen

in the midst of a heathen land. They

and attentive.

the afternoon, we pursued the same

One or two natives only were pre-

I addressed myself more particu-

to the children, on Eccles. xii. 14;

endeavored to describe the appearance

and child before a holy God. Few of

children yet understand English, but

they interpreted.

the evening the Headman, Monge

came. We ought to have waited

immediately on our landing, ac-

custom; but, as it was so late

night, we did not; and when we called

morning, he was gone to the lugars,

the plantations. He said, having heard

strangers had arrived, he came to see

Mr. Klein then explained to him why

had not first called upon him, and that

men come from England to visit them.

He replied, that when he arrived from a

journey, he was glad to get quiet and

before he saw people. I then told him,

an interpreter, that I had come

England to visit our friends who had

settled here. He replied, he would take

of them, so as that no harm should

be done to them, but what God should send.

I hoped he would: they came to

teach white man's Book, and white man's ways. He soon left us.

Our first meeting was in what they call a Devil's Bush; two of which they had permitted Mr. Klein to destroy, to make room for his settlement.

March 18. Monday.—In the afternoon, Monge Demba, the Headman's Headman, who has several towns under him, and who claims the Isles de Loss, visited us, in pursuance of an appointment. After some general conversation, I stated the objects of the Society to be, not for trade; but that some good men in England, who loved God, prayed for and loved Africa; and that they had a book given them from God himself, which taught them who made all things. I then went briefly through the leading subjects of the Bible, and dwelt particularly on redemption by Christ. I told him, that those good men who loved Africa, thought the best they could do was, to send persons to teach this Book to those that lived in Africa, that they might be happy in this life, have their sins pardoned through Christ, and go to heaven when they died. He seemed to wish to get away from this subject, by saying, "Yes: white men may teach the law of England." I told him, that that was not our object, but to teach the law of God. He said, "You must not use force." I replied, "Our object is to tell you what we know, and to invite you to believe it." He then observed, "We must all answer to God when we die." I afterward shewed how all had done wrong; and how our book pointed out a way, by which even those who had done wrong might yet obtain pardon, and thus be able to answer for themselves. He said something which shewed satisfaction at this reply. He told me he would take care of our friends; and that they should have a hundred children to educate, if they wished it. I told him of that peace within, and quietness of mind, which our religion gave those who rightly received it. I also shewed to him that there were two kinds of white men, good men and bad. He stated, that he knew the missionaries came to do good, and that he was glad to have them. They and traders did not suit one another. He said, if any man came to trouble white man under his protection, it would be like beating his wife before his face.

I was glad to find that the missionaries seemed to have a high character in the country.

I examined all the children; and was much pleased with the answers of some of the girls, particularly Juliet, Betty, and Sally; and could not but hope that they knew something of real religion. I was, on the whole, much satisfied with those children who have been here some time. They do Mrs. Klein credit. I distributed prizes among them.

I have thought it may be right to baptize the three girls just noticed, and talked a little with them on the subject. They seemed to understand it, and their hearts were full. Juliet said, she knew she was a sinner, and she sometimes lost her good thoughts; but she much wished to be a true servant of Jesus Christ. Betty (who is a slave sent to take care of some other children) said: "Sir! I should like to go with you." I asked why: she said, "To learn about God." I told her, she might do that with her kind friends here: "Yes, sir," she replied; "but I am afraid I shall be taken away, and made to sin against God;" alluding to the licentiousness of slave masters. I replied, "Pray much to God, and he will take care that you shall not have to sin. He has promised not to suffer us to be tempted, above what we are able." She sobbed a good deal while I talked with her.

March 21. Thursday.—The change-hat appears to be made in three or four of the Gambier girls is worth all the labor and expense that has been bestowed on Africa. Their minds seem renewed, and their hearts made soft and tender, by Christian principle. It was truly interesting to find feelings which mark and distinguish the real Christian, in those who were born heathens, and who, in all probability, would have continued such, but for our society as God's honored instrument.

March 27. Wednesday.—I called on Monge Backe, the Headman of the country in which the Settlements are situated. He is an old man, but has the chief power in this neighborhood. I told him that I had come from England to visit our friends. "They are sent hither," I said, "from the love which white men have to you, and to teach you and your children our book." He said, "All white men do not love black men, for some take them away out of the country, and make them work; and that does not show love." I answered, "There are two kinds of white men, good and bad. Now can you say any thing against Mr. Renner, Mr. Wenzel, and our other friends whom we send? Have they not taken trouble to teach your children? have they not paid you for all that they brought? have they ever done wrong?" He said, "No! you may see they teach children; and you may be sure to believe what Mr. Renner says, for he always says true."

Never was there a man of deep piety, who has not been brought into extremities—who has not been put into the fire—who has not been taught to say, *Though he slay me, yet will I trust in him.*

## BIBLE CAUSE.

Extracts from the Correspondence of the British and Foreign Bible Society, published Dec. 1817.

From Basseterre, St. Christopher's, Oct. 16, 1817.

About twelve months ago, when I was on the point of embarking for this country, you kindly furnished me with Bibles and Testaments, to distribute among the poor negroes, and others, who were destitute of the Holy Scriptures, and had no means of obtaining them. I now take the liberty to present you my sincere thanks for your kindness, and to inform you how I disposed of your invaluable gift. Before I came to this island, I was two months in Antigua. During my stay there, several pious blacks came from Bermuda, a short distance from Antigua, to request that a few Bibles and Testaments might be given them; for this they begged in a very affecting manner. Mr. Jackson and I gave them 200 of Testaments. We informed those poor negroes that we could not prudently give them any more. We advised them to read to such as were unable to read, and then to lend their Testaments to such of their companions as were disposed to read for themselves. They promised to do so; and, on receiving the rich treasure, their joy was inexpressible, as might be seen by the tears which flowed down their sable faces. Soon after my arrival in this place, a mulatto female slave called on me for a Bible, which I gave to her. In a short time, several others, both black and colored, called on me in a similar manner. As I saw the want of the Scriptures which prevailed, I was careful to give to such persons only as were in low circumstances, and appeared truly in earnest. After giving the Bibles and Testaments away in this manner, the few that remained in my possession I gave to a Sabbath school in this town, where about two or three hundred poor black and colored children are gratuitously taught the principles of the Christian religion.

From Beice, August 6, 1817.

The Rev. Mr. Davies has requested me to forward this letter to you. He is in great want of Bibles for the poor slaves and others in Demerara. It is pleasing to find that so many of those poor people have learned to read by scriptures, and that they take so much delight in reading this holy book, which is able to make them wise unto salvation and contented and happy in their present condition.

Mr. Davies writes: "I had no just idea of the number of negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, and every quer, especially for Bibles with reference in the margin. The negroes say they get the money ready by the time the Bibles arrive, which I hope will be in four months at furthest."

We are endeavoring to prepare people for the Bible, by giving them to read, and by pointing out to them the importance of it; and of wish that the 100,000 slaves in Demerara, Essequibo, and Berbice, could read; then we would write for 100,000 Bibles for them. The negroes are sending you cotton, and sugar, every month; you send them in exchange the precious word of God.

From the Morning Missionaries on the Coast of Labor. Okkak, September 18, 1817.

We, the Missaries of Okkak, return to the worthy Bible Society in London our most respectful cordial thanks for the additional and invaluable present of the Acts of the Apostles, in the Esquimaux language, which have received by the vessel of this day May the Lord bless your deeds, which wrought in God; and may the work you are carrying on, still continue to prosper for the salvation of many thousands.

This portion of New Testament in the Esquimaux language, affords us much joy and encouragement; nor do we entertain a doubt but our Esquimaux also will receive these beneficial impressions, when, thenceforth, they shall read the beautiful depiction of the origin of the Christian Church, and feel their hearts warmed with fraternal love to gratitude.

Our aged sonary at Nain, Mr. Schmidmann, delightfully engaged in completing the translation of all the Epistles, and has so succeeded, that we have been able to circulate the manuscripts for review and we shall do the same, this winter the third time; after which we shall the whole fairly transcribed, and trait it to you, next year, for your approbation and printing.

From the Robert Pinkerton.

St. Peter's, Aug. 25, (O.S.) 1817.

The Don Ck Bible Society was finally established on the 12th of July, when the bravest man, Count Platoff, and General Sinkoff, were unani-

\* Two of them, of whom one had ministered in Labrador than thirty-one years, appeared, at the meeting, on the 17th of last month, in the case of the natives, and expressed the great Christian Esquimaux, for what the Society done in their behalf.

mously elected Vice Presidents, together with a Committee of eight Directors, two Secretaries, and a Treasurer. At the first meeting of the Committee, Count Platoff presided; and a number of appropriate regulations were made, which will tend greatly to accelerate the object of the institution. The following are extracts:

"Now that the Don Cossack Branch is regularly organized, the Committee will endeavor to act in such a way as is best calculated to further the benevolent objects of the Russian Bible Society, and to furnish all our Cossacks, who desire to possess them, with the books of Holy Writ."

"It is necessary, therefore, first of all, to use means for augmenting the number of members and benefactors; thereby the amount of subscriptions will, by the aid of Almighty God, who blesses all good institutions, be augmented also; at the formation of this society, the subscriptions from the inhabitants of this city (Tscherskask) alone, were very considerable. The other parts of the Don Cossack States have not yet been called upon to aid this newly founded institution; and, therefore, in order that the Cossack officers and men, and even the civil inhabitants, who are animated with a desire to promote the reading of the word of God our Saviour, may have an opportunity of manifesting their laudable zeal, by becoming supporters of this society, the Cossack Government shall be petitioned to make its object known in a becoming way, in all the districts inhabited by the Don Cossacks, by sending to every village, 1st, a copy of His Imperial Majesty's letter to the Heutman, Count Platoff, on the subject of the Bible Society. 2nd, A copy of the pamphlet on the object of the Russian Bible Society; from which every one will see, that not the smallest gifts are rejected; that even kopeks will be accepted with gratitude. 3d, Subscription-papers for enrolling the names of the members and benefactors. Each of the priests belonging to the Cossacks of the Don, shall also be furnished with copies of the same from the Consistories of Tscherskask and Hossersk; and these Consistories should further be petitioned to recommend the cause to the pastors of the flock of Christ, that on all occasions they may endeavor, as much as possible, to animate their people with a holy zeal for this work of God, undertaken to advance the glory of the Redeemer, and the eternal salvation of mankind. And as part of the Cossack troops are now on service in different countries; among whom, it may well be supposed, there are those, who, out of pious motives, would desire to take part in this work, so universally beneficial, and calculated to promote the salvation of souls, by becoming members and benefactors; therefore, the War Expedition should be requested to send copies of the above named papers to every station where the Cossacks are on actual service. Respecting the number of copies of the Holy Scriptures needed, it may be taken for granted that it will be great, because the zeal of the Cossacks for reading the word of God is well known."

According to the register which we have already received from the Committee in Tscherskask, the number of members and benefactors is no less than 8,140. Their subscriptions amount to upwards of 23,000 rubles; of which sum they have sent 10,000 to aid the funds of the parent society. They have requested 365 copies in the Slavonian, German, Calmuc, and Tartar languages, to commence with; and are making preparations for opening a depository.

HISTORY OF A POOR CRIPPLE.

From the London Evangelical Magazine.

The efficacy of the Holy Scriptures, illustrated by the experience of a poor Cripple.

The instance of success which I shall now give you, attending the reading of the Scriptures under the teaching of the Holy Spirit, without any advantage whatever, either from commentaries, conversation or public preaching, is not of an ordinary cast. The clear view of Scripture, agreeable to the analogy of faith which he acquired, must commend itself to every man, and prove a fresh stimulus to every friend to Bible and Missionary Societies, to promote a further and more enlarged circulation of the sacred volume.

A worthy minister thus writes:

"Having preached occasionally in the village of Overton, (in Hampshire) I was informed of a poor cripple who lived there, of the name of William Churchman, remarkable for his knowledge of the Scriptures, who did not appear to have read any book but the Bible, nor conversed with religious people of any denomination, nor to have attended any public worship. My curiosity was much excited by this account, and I formed an instant determination to visit him on the evening of the following Sabbath. As I approached his cottage, its exterior gave me at once an idea of the wretched poverty of the inhabitant; the roof decayed, the windows, of which there were two, with scarcely one unbroken pane, were stopped with straw, hay, and many colored rags. The shattered door was open. On entering I beheld, seated on a little stool, (which with a broken chair and an old oaken table, composed the whole furniture of the miserable hovel) an object,

whose appearance was expressive of greater wretchedness than even that of the habitation itself. His countenance appeared to be that of a man about 30 years old, pale and squalid; his head of an immoderate size, formed a shocking contrast to his withered limbs, which were not larger than those of a child of ten years old, distorted and deformed by several curvatures, both in the legs and spine. He was reading when I went in: and designing to conceal my errand, I accosted him with a very careless air, "William, how do you do? What book is that you are reading?" He raised his head to look at me, and replied with a look and tone of seriousness and affection, which instantly removed all those unpleasant sensations his appearance had excited, "The New Testament of our Lord and Saviour Jesus Christ." "Ha!" said I, "I have heard you religious people say, that a great deal of good may be got from that book, perhaps you can tell me if it be so; for I am sure I am bad enough, & if it will make me better, I'll read it too."

He replied very gravely, "If the same Spirit who moved holy men of old to write it, open your heart to understand it, then it will do you good; but not else, for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But," rejoined I, still affecting ignorance of his meaning, "How came you then to understand them? Surely you cannot be a learned man?" Eyeing me with a solemn and piercing attention, he said, "Sir, I don't know you, nor do I know why you came here; but this I know, that I am commanded by this book, to be ready to give to every man that asketh a reason of the hope that is in me, and I pray God, that I may be enabled to do it with meekness and fear: you see, Sir, what a cripple I am, but you do not know what a sinner I am."

"You a sinner," exclaimed I, "how can that be? you are not able to get about to drink, game, dance and carouse as the rest of us can; how then, in the name of wonder, is it possible that you should be a sinner?" "True," said he, "I could not; but yet I am one of the very vilest of sinners, for I believe no son of Adam ever sinned in the way I have done; for I thought because God Almighty had made me such a poor lame cripple, and punished me so much, I supposed for nothing, that therefore I might take the liberty to sin without fear; for I thought he would never be so hard as to punish me here and hereafter too: so that because that was the sin I could most easily indulge, I delighted to curse and swear, and I am sure I made such new oaths and curses, that even if you have been used to swear yourself, they would make you tremble to hear them—However, blessed be God, who during a sickness, awakened me in the prospect of death, and made me miserable, (for he then knew no other way to heaven than by his own works.) 'Dear me,' interrupted I, 'what other way can there be than doing all the good we can, in order to gain the favor of God Almighty?' He answered, 'By the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.'—But," continued he, "in this distress I tried to pray, but of all the prayers you ever read or heard, I believe you never heard any like it. I said, 'Lord, I am a poor sinner that never did any good in my life, and now I am afraid I must die and go to hell; but, O Lord, if thou canst save me, pray do, though I do not know how it can be. O try me once more, and I will be better than David: he prayed seven times a day, but I will pray eight times, and read twelve chapters.' But by praying, I only meant reading eight Collects out of my mother's Prayer Book."—Well, interrupted I again, "what can be better praying than reading those excellent Collects?"

"Ah, Sir," said he, very earnestly, "you might read all the prayers over that ever were made by man; you might make very good prayers for yourself; or if you were a bishop, or some such great man, you might make prayers for other people, and yet never pray yourself in your life."

"Well," said I, "this is very strange; what is praying then? He replied, 'Praying is telling the great God what we feel that we want of him.'"

Returning to his story, he said he got something better, and set about his task, but soon found he did not pray. "But, blessed be God," said he, "although I left off performing my task, he did not suffer me to leave off reading the Testament; though the more I read the worse I was, for I read it all through, and all seemed to condemn me. Now I can see in it exceeding great and precious promises, but I could not see any of them then: I could only attend to such awful words as these: 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? where the worm dieth not, and the fire is not quenched.' Yet I began to read the Testament over again, and when I came the second time to the blessed first chapter of the first epistle of John, and read these precious words, 'The blood of Jesus Christ his Son cleanseth us from all sin,' I











## POETRY.

## MARCO, THE AFRICAN.

The following verses are founded on the story of an English gentleman and lady, who were on their passage to the East-Indies, in one of the vessels of an English fleet. For some particular reasons they left the vessel, and went on board the Admiral's ship, leaving two young children in the care of a negro servant, who was about 18 years of age. In a violent storm, the ship containing the two children was fast sinking, when a boat arrived from the Admiral's ship for their relief. The crew eagerly crowded to the boat—but the negro lad, finding there was only room for him alone, or the two children, generously put them on board, and remained himself on the wreck, which with the generous boy was immediately engulfed in the ocean.

[N. Y. Adv.]

Tremendous howls the angry blast!  
The boldest hearts with terror quake!  
High o'er the vessel's tottering mast  
The liquid mountains fiercely break!  
Each eye is fix'd in wild despair,  
And death displays its terrors there.

Now plunging in the dread abyss,  
They pierce the bosom of the deep—  
Now rise where vivid lightnings hiss,  
And seem the murky clouds to sweep—  
Thro' the dark waste dread thunders roll,  
And horrors chill the frigid soil!

The storm abates—but shatter'd sore,  
The leaky vessel drinks the brine!  
They seek in vain some friendly shore,  
Their spirits sink—their hopes decline!  
But lo! what joy succeeds their grief,  
Kind Heaven grants the wish'd relief.

See, on the deck young MARCO stands,  
Two blooming cherubs by his side,  
Entrusted to his faithful hands:  
"A mother's joy, a father's pride!"  
Tho' black his skin, as shades of night,  
His heart is fair—his soul is white!

Each to the yawl with rapture flies,  
Except the noble, generous boy;  
"Go, lovely infants—go," he cries,  
"And give your anxious parents joy;  
No mother will for MARCO weep,  
When fate entombs him in the deep!"

"Long have my kindred cease'd to grieve,  
No sister kind, my fate shall mourn;  
No bosom friend wait my return!"  
He said, and sinking, sought the happy shore  
Where toil and slavery vex his soul no more.

## MISCELLANY.

## SPEECH OF MR. WHELPLEY.

[In the last Recorder we gave the first Report of the New-York Ecological Missionary Society of Young Men, presented at their anniversary in December last. The following animating Speech was delivered on that occasion.]

The Rev. Mr. WHELPLEY moved that the Report be accepted, and after some introductory observations, proceeded as follows:—

Need I remark, Sir, that the subject to which your Report refers—I mean the diffusion of the light and privileges of the gospel—is ever interesting, as it is always of the first importance? While you hear the details of your Board, you cannot but feel its importance; you feel it also, in the responsibilities under which you act—you see it in the present state of the church and of the world;—you apprehend it in the "length and breadth, and height and depth" of eternal retribution. In its progressive results, this subject is seen to involve the highest interest, happiness and glory of man—it is ripe with the salvation of millions—with the perdition of other millions: and with sublime portentous aspect, looks down upon the ages of eternity, where if not now, it shall elicit, or be identified with the strongest reflection of divine glory.

I consider this report, Sir, as holding a place among the numerous and decisive proofs, which the present day affords, that a revolution in the intellectual and moral state of man has begun, and is rapidly advancing to its crisis—a revolution, in which hope is assurance—experiment is success—and contest is victory. What though the struggle between light and darkness be severe and protracted;—what though the lightnings of heaven and the flames of hell alternately narrow and extend the scene of conflict, yet truth and holiness shall triumph—JESUS SHALL REIGN.

Examine the intellectual world. The treasures of wisdom and knowledge are poured forth with a profusion unknown before;—the acts of civilization multiply—sciences make progress hitherto unparalleled;—plans for the emancipation of mind from the slavery of error and prejudice, are greatly conceived, and nobly executed;—the rational powers possess their own prerogative—the mass of society is ascendant in intellect.

Again, Sir, look at the moral world. A change is rapidly effecting—indicated by circumstances, confounding in the eye of the skeptic—sublime and beautiful in the eye of the philosopher. The true dignity of human nature, more than the original grade of human being, is about to be secured. I see the ruin of the fall rising in immortal strength and beauty—and while institutions multiply for objects as various as the forms of human want or woe, a spirit of benevolence, that is heaven-born, pervades society from the palace to the cottage;—the moral man is "created in righteousness and true holiness." These things mark a revolution, I may say, recent in its origin—resistant in its progress, and wonderful in its evolutions. But to what is this intellectual and moral change to be attributed? "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Doubtless, Sir, it is to be attributed, under God, to the gospel of the Son of God, as promulgated by his ambassadors.—Neither will it be esteemed a bold position, that the influence of that gospel has done more towards effecting this sublime transition, than all the other causes concurrent that can be ascertained or conceived. There alone is "glad tidings for the poor—comfort for the broken-hearted—liberty for the captive—sight for the blind—release for the oppressed—a jubilee for the world."

On the morning of such a day as this—in the midst of scenes brightening with the splendor of truth, of benevolence, of immortality—it might be thought irrelevant—perhaps tantalizing, to ask, what would now have been the state of the world, without the influence of the gospel of Christ?—If it be true that the arts and sciences are but secondary rays from the fountain of wisdom—if it be true, as observed by a moral Theist, who having explored, and escaped the labyrinth of infidelity, "that had it not been for a special revelation, mankind would never have known how to make a god," whether would the souls destitute of holy motive, have wandered under the guidance of what is often, not to say impiously called the light of nature, or of reason?—In view of the prospects, now disclosed by a partial removal of the intervening darkness, the questions recur with distressful influence, what, after the first and fatal dereliction had traced its unhappy results through six thousand years, what would have been the present state of man?—and what his hopes, "midst upper nother, and surrounding darkness?"—The present condition of the heathen world partially solves the first of these enquiries—an answer to the second, with tremendous emphasis, is reported to us in the state and prospects of the damned!

Among other reasons, Sir, why this Report should be accepted, I cannot fail to mention the zeal for the salvation of dying men, which ex-

hibits. It is a zeal which is "according to knowledge." We know, Sir, the unhappy state of thousands in our own city—of tens of thousands in our own country. We know also the perishing condition of the heathen world. Save a small remnant, "darkness still covers the earth, and gross darkness the people." Shall I relate the melancholy history of perhaps more than nine-tenths of the human family? To be born in sin—to be educated in crime—to live without virtue, and to die without hope. Like successive waves, that rise and sink forever, generation after generation passes to eternal retribution. We see their several beacons along the shores of death—we hear their several voices as they sink to rise no more! Alas! that each succeeding generation should, of the wreck of generations past, build their frail bark, in which to tempt the storms of life—to pass the straits of death—to make the ocean of eternity!

But, Sir, can it be, that man, made in the image of God—man who carries in his face the light of reason—on whose brow sits the diminished glory of heaven—in whose breast the seeds of immortal affection grow—in whose eye the fires of immortality beam, can it be, that man is thus depraved—fallen—lost?—Is even so?—Under the just and holy government of God, where there is sin, there is a curse, and where there is guilt, there is woe and death.

Go into the streets and highways of this city, if you would see this remark verified. Accompany your missionary from house to house: what forms of misery—what depths of ignorance—what extremes of moral degradation will you not behold! Where children in multitudes grow up in vice, sufficient to curtain the heavens with sackcloth; and in ignorance sufficient to give perpetuity to crime and eternity to guilt: where parents, shameless and hopeless, by precept and example, bid their offspring, "God speed"—to hell: where the aged, dark and comfortless, without a glow of unearthly felicity, save what is excited by the consciousness of immortality, set their foot in the grave! In fine, where men carry in their front the names of blasphemy, and women—my soul sickens!—my frame shivers!—"The sword is bathed in heaven"—the angel of death seizes the flaming brand, and hovers in our sky!

Again, Sir, travel with your missionary over those extensive and desolate regions, where the gospel is heard but at long and painful intervals; where the messenger of peace is seen, with hardly sufficient frequency, to save desire from extinction, and hope from despair. I see him enter for a night the house of a man, who, by adverse providence or the hope of competency, has been driven into the wilderness. Ere they retire to rest, the enquiry is made, whether family worship is maintained? The father, while the children around him anxiously wait his answer, with full heart, and in an agitated voice, says, "No! years have passed away since a prayer was heard in my house!—since I have led my family to the sanctuary!—I, and my children know not God!—I pray for us." As though an angel from the holy of holies were revealed, they with one impulse, sink upon their knees around the man of God.—He prays—and can we not pray with him? Can we not sympathize with the devotions of such a circle?—A beam of light breaks into the midst, and like a smiling spirit, silently blesses, while it inspires the prayer.

Judge, Sir, by your Report, how many scenes like this, have passed during the last year. But more than this. Churches are formed—the wilderness blossoms—the solitude has become the garden of God! Long will the third Sabbath of Oct. last be remembered in Clarence, when an infant church broke from the folds of the serpent, and asserted "the liberty which she had in Christ Jesus." But, Sir, I am irresistibly led to extend my view, and to contemplate for a moment the heathen world. Imagine to yourself an infant, born on the banks of the Missouri—in the Siberian wild—in Bramma's territory, or where the Niger rolls her gloomy waters. His infancy passes on the bosom of a being, far less human in soul than in form.—His youth, is spent in the forest, or sheltered in caverns—lashed with storms, or scorched with sunbeams, derives from the inclement force of suns and of seasons, an impress far less odious and terrible, than do the features of his soul from native depravity, from actual crime. He rises to manhood, but "knows not God."—The race of heaven is on his forehead—the curse of Cain is in his path—the spirit of vengeance glares from his eyes—hell is in his bosom. No moral power reaches his ear—no ray of divine grace touches his heart; he knows little of his duty—less of his high destiny; he thinks of no virtue beyond a bravo—of no pleasure beyond revenge! He looks up at the sun, but little does he think of the happy climates which that full orb in his daily circuit visits. And Oh, how deeply ignorant of that "Sun of Righteousness," which dispenses his beams on earth, and pours his glory through heaven! Thus he lives, and thus he dies!—He lives a wretch, and dies but to exchange the scene for greater wickedness—for keener passions—for deeper darkness—for endless perdition!

And yet, Sir, is he not your brother?—and does not his fate move your compassion?—With little variation, his history is but the history of many millions of our race. The Indians, the Chinese, and the nations of central Asia, though more refined and somewhat more exalted in the ranks of men, than mere savages, are still but heathen; and if a fruitful soil and genial climate, if the exuberant blessings of Providence have cast a gliding over their condition, "his but the refinement of vice—the sublimation of misery. The beauties of a shroud, and the splendor of a tomb are concealed, but cannot resuscitate putrefaction and death. To say the least, therefore, by how much those things may seem to render their condition here more desirable, by so much they render their prospects of futurity more dreadful.

Oh, my soul, what immense crowds throng the road to endless ruin! But do they go thither with a solitary guilt? Do they go thither under the dire impossibility of salvation? Far from it. They go—but they go in sight of nations, who have, and who, if influenced by a proper zeal, can impart to them, "the word of life." Has there been an age, in which the light of the Gospel has not been seen? Is it not two thousand years since the Alpha and Omega set "the broad seal of heaven" upon the sacred canon? Is it not fifteen hundred years since Christianity ascended in triumph the throne of the Caesars? From that grand and happy hour, did not the nations, alarmed at the danger of the heathen, unite, exert, and exhaust their efforts for their salvation?—No!

What, Sir, then remains? It remains for this age of intelligent piety to fulfill the duty which it bears, the responsibility of ages that are past.—What though fifteen centuries of massacre, revolution and war have rendered the Christian name terrible in the ear of the heathen;—what though their contract has been a lie, their smile a treason, and their friendship slavery;—what though their encroachment has been like the sweep of the scythe, and their path like that of the destroying angel, it remains for us, not so much to apologize for the faults of our fathers or brethren, as to impart a blessing to the nations, which has been long too long denied. Yes, Sir, if you will allow me the idea of our "own business and bosoms," it remains for us who live in this land—in this portion of the new world, so recently emancipated from civil bondage, and from religious despotism, as we have "freely received," so "freely to give." This boon of heaven to the nations. Are Africa, and Asia, and even Europe apostate? Has the eye of the False Prophet become dim? Has "Babylon, the great," fallen? The hour has not yet come,—but it cometh!—While, from the smoke of the bottomless pit, swarms of locusts still issue to smite with their scorpion sting, the apostate church, darkening the air and the sun, that sun has broke forth on our midnight, and pours his

vertical influence upon the Eden of America! Though ages rolled on, ages of darkness have, like a sable curtain, shrouding this favored land, blessed be God, the Shekinah has found a dwelling place in the bosom of that deep and mournful gloom. Its servants multiply—its altars rise—its pure and lambent light is seen afar. Did I then needlessly say, it remains for us, so privileged—so highly exalted, to be first in our efforts for the salvation of men—to be "named chief of the nations, to whom the house of Israel shall come?" It is ours, under God, and who is he, that will not find in the vocation an impulse to effort, sufficient to ensure all the glories of success? It is ours to stay the progress of this moral pestilence, to bind up the wing of the whirlwind, and to give vitality to the atmosphere of death;—to invoke the Spirit of Christianity, and send him forth, not in the panoply of an "arch-angel ruined," but in robes of righteousness and peace.

But, Sir, I fear that I have already trespassed too long upon your patience. Let me only remark, that in the zeal for the salvation of dying men, which this Report exhibits, I behold the promise of better days—of golden years! I behold the first fruits of pure, rational, heaven-born Christianity. The angel, having the everlasting gospel in his hand, is flying through the midst of heaven! What volumes of clouds are already rolled away! Broad fields of light extend beneath!—Hail! millennial glory!—Welcome, thrice welcome, holy, happy JUBILEE!

## By His Excellency JONAS GALUSHA, Esq. Governor, &amp;c. of the State of Vermont, A PROCLAMATION.

When we duly consider the being and perfections, the works and ways of the great Author, Sustainer and Ruler of the Universe, we cannot be insensible of our dependence on Him for life, hope, and happiness; neither can we be in the exercise of our rational powers be unconscious of our responsibility to this Supreme Legislator. His beneficence, manifested in capacitating us for intellectual, social, and eternal enjoyments, demands our warmest and unabating affections, our constant and unreserved obedience. But a retrospection of our lives, and an examination of our hearts, must evince our neglect of duty, want of conformity, and commission of transgression. Having thus unrighteously offended the dread Majesty of Heaven; reason, as well as revelation, dictate the propriety of humbly acknowledging our sins, ardently imploring the forbearance of that God, who heareth prayer, and pardoneth iniquity. That we may be united in such an important and universally incumbent duty, it is requisite that a suitable time be previously designated for that purpose;—And as our hopes of future blessings are still suspended on the same injured, yet gracious Sovereign, that season of the year which renews a sense of our dependence on Him for seed time and harvest, food and raiment, has been deemed the most appropriate.

I have therefore thought fit to appoint, and with the advice of the Council, I do hereby appoint, Wednesday, the fifteenth day of April next, to be observed as a day of public fasting, humiliation and prayer, throughout this state.

And I do hereby unfeignedly solicit all ministers of the gospel, with their respective congregations, to convene at their frequented places of public worship, on the above named day, then and there, with one accord, devoutly to offer confession and supplication, adoration and praise, to that Divine Being, whose power upholds, whose arm defends, and whose bounty crowns our unprofitable lives. Deeply sensible of the turpitude of our hearts, our awful departure from the path of rectitude, our want of love, devotion, and obedience to God, our disregard of his glory, contempt of his authority, and abuse of his goodness, it behooveth us to approach his mercy seat, with true contrition and self-abasement, to acknowledge our extreme unworthiness, our numerous and repeated offences, and beseech him not to deal with us according to the demerit of our crimes, but according to the riches of his grace, and the righteousness of his Son.

While, in the prevailing name of the adorable Saviour, we supplicate the forgiveness of our sins, may we realize that only such as both confess and forsake, find mercy. Under this impression, may we unanimously adopt the language of the Prophet: "turn thou us unto thee, O Lord, and we shall be turned." Therefore relying upon the precious assurance of His word, that he is more ready to give the Holy Spirit to them that ask it, than earthly parents are to give good gifts to their children, let us strive, by divine assistance to withdraw from our devious paths, and seek the favor of God, which is life; and his loving kindness, which is better than life.

While our individual cases engage a suitable degree of our attention, may a deep solicitation for the welfare of our state and nation, prompt us to entreat Him who has all hearts in his hand, to suppress those prevailing vices which have contaminated our land, provoked His righteous indignation, caused the horrors of war, with a host of concomitant evils, heretofore to assail us, and which, although a present season for repose and repentance is granted, still render us obnoxious to the vengeance of Heaven, and threaten the prosperity and happiness of future generations.

May a timely and efficient reformation, avert deserved judgments, and secure to a favored, yet hitherto, ungrateful people, the long continuance of unaltered blessings. That the Almighty would interpose, and not suffer our restless savage neighbors, who threaten our peace, to injure themselves or us; but that he would calm their turbulent spirits, and cause them to abandon their ferocious habits, and embrace the blessings of civilization, and the mild precepts of the religion of the Saviour.

While spreading our supplication before the throne of grace, let us beseech the Lord to revive pure and undefiled religion among us; cause his name to be hallowed, his rights regarded, and his will obeyed; that he would cause science more fully to unfold to us her treasures; that he would impart wisdom and grace to all engaged in the education of youth; smile on all the laudable endeavors of each of our citizens, to promote their own or the general good; order times and seasons in much mercy, and cause agriculture, commerce and manufactures to flourish, mutually aid, and justly balance each other. That he would foster every political, literary, and religious institution which conduces to his glory and our happiness. That he would encourage the hearts and strengthen the hands of the ministers of his word, and furnish them with every qualification requisite to the faithful discharge of their sacred duties.—That he would aid and bless the President of the United States, and all in authority in the various departments of the general and state governments; and preserve all our civil and religious rights, inviolate to the latest age.

Let that charity which thus begins at home, enlarge its sphere, till it encompass the world of mankind; and teach us to pray that iniquity and its consequent misery where cease; that the shackles of tyranny may fall from off the oppressed, ignorance be banished from the nooks of men, and the bloody rites of idolatry abolished forever. That the Redeemer may lift up the standard of his truth in every heathen clime, and widely dispense his gift of grace with a liberal hand, till the prince of darkness be compelled to resign his earthly sceptre, and the world, with concordant voice, proclaim Immanuel king.

And I do hereby recommend to the people of this state, to suspend all recreation and unnecessary labor on said day.

[Dated at Shofbury, the 3d day of March, "in the year of our Lord Christ, 1816,"]  
JONAS GALUSHA.  
By his Excellency's command, R. C. MALLORY, Sec'y

## From the N. Y. Daily Advertiser. AWFUL PROVIDENCES.

The two following awful providences are worthy of the solemn attention of those who are addicted to cruel profaneness. They are taken from publications, the editors of which are very scrupulous not to insert any thing of the kind, unless the facts are supported by good authority. The first is introduced after an enumeration of cruelties on dumb animals. "In order to place the sin of wilful cruelties to animals, and a baneful tendency of an attachment to cruel sports and diversion in an impressive and solemn point of view, I will conclude this black catalogue of barbarities, with the relation of a circumstance which took place in April 4, 1789; it has already appeared several times in print, and I find upon actual enquiry, that the fact is indisputably true. It may serve instead of volumes written against cock-fighting, and all such other unchristian and inhuman practices.

"A. Esq. was a young man of large fortune; and in splendor of his carriages and horses equalled by few country gentlemen. His table was marked for hospitality, and his behavior courteous and polished. But Mr. A. had a strong partiality for the diversion of cock-fighting, and had a favorite cock upon which he had won many profitable matches. The last bet laid on this bird he lost; which so enraged him that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that attempted to save the cock, but in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!

"Doubtless there is a God that judgeth in the earth." O! then, "let me die the death of the righteous, let my last end be like his."

New Publication.—We are gratified to learn that it is proposed to publish in New-Haven by subscription, a book to be entitled, the "American Scientific Journal," and to be conducted by Professor Silliman, of Yale College, aided by gentlemen of science and eminence in various parts of the United States. The first number is to be published as soon as the subscription will justify it, and future numbers as often as materials are prepared, probably not less than four in a year. Each number is to contain, usually, from 64 to 80 pages, octavo, and the price will be regulated by the quantity of matter.

"The Journal is intended to embrace the circle of the Physical Sciences, with their application to the Arts, and to every useful purpose;" and it will be a leading object "to illustrate American Natural History, and especially our Mineralogy and Geology."

Such a work will of itself excite the interest and attention of all who have a taste for Science; and the name of Professor Silliman is a sufficient assurance that it will not prove unworthy of the patronage it may receive.

KINGDOM OF ARMENIA.  
It is reported that the kingdom of Armenia, in Asia, is to be restored. It now belongs partly to Persia and partly to Turkey. The inhabitants are Christians, numerous, industrious, and of excellent habits. Emigrants thence are found in almost every capital of Europe and Asia. The principal city of Armenia is Ezerum. The country is bounded W. by the Euphrates, S. by Diarbekir, E. by Persia, N. by Georgia. It is well watered, and has a temperate climate and a rich soil.

[London pa.]  
The celebrated comic actor BRUNET, at Paris, who has a numerous family, never suffers his children to visit the theatre where he performs, lest, by seeing and laughing at their father in the performance of ridiculous characters, they should insensibly lose the filial respect due from children to parents.—[London Pa.]

In Pennsylvania, Thomas Leonard has been tried on two indictments as an *excess dropper*, (a listener under the windows of houses, to obtain a knowledge of family concerns, to propagate injurious reports.) He was convicted, fined 20 dollars, and gave bonds in 100 for his good behavior for 1 year.

TIP TOP TOLERATION.  
A member of the Assembly of New-York, (Mr. MEXES), in a late debate, said, "The Constitution of this (N. Y.) State, guarantees equally the religion of all." The Jew who believes the blessed Saviour an impostor;—the Egyptian who worships a crocodile or an onion;—the Pagan who worships the sun;—the Indian who pays divine honors to stocks and stones;—the worshipper of Odin; the Chinese or the Mahometans.—[Centinel.]

DAYS OF OLD.  
It is a fact that the whole of Rhode Island, (then called Aquedneck,) on which are now the towns of Newport, Middletown and Portsmouth, was purchased by William Coddingdon, and others in the year 1637, of Cononick and Mantumony, for the consideration of 40 fathoms of white beads, and 10 coats and 20 hoes, to the Indians living on the island. [Newport Mercury.]

THE FAIR ALBINO.  
A likeness of this singular being, who has excited so much attention in Europe, is now exhibiting at the Columbian Museum, Boston.

Never having seen this extraordinary woman, I am unable to speak as to the resemblance, but from the description in European papers, together with the print published in an English Magazine, I should think it excellent.

There is not perhaps in the town of Boston, one individual, who has ever seen one of this singular race of beings, and there is little probability, that the one now represented at the Museum, will ever visit this town. No one ever saw the original but was struck with astonishment at the peculiarities displayed in this variety of the human species; and those, who may never have an opportunity of beholding in reality this curious personage, have now a fair opportunity of gratifying their curiosity, by viewing a beautiful likeness in wax, executed in the finest style.

MR. BURR'S BEACON-STREET SCHOOL.  
In which are taught Reading, Writing, Arithmetic, English Grammar, Geography, Latin, Greek, &c. is open for the reception of Young Ladies every Monday during term time.

N. B. The Spring Term will commence on the second Monday in April. Pleasant Accommodations for 2 or 3 Boarders.

Sermons on Atonement, and Universal Salvation.

FOR sale, by Robert & Charles Williams, No. 8, State-street, a Treatise on Atonement; in which, the Finite nature of sin is argued, its cause and consequences as such; the necessity and nature of Atonement; and its glorious consequences in the final reconciliation of all men to holiness and happiness. By Hosea Ballou, Pastor of the Universal Church, School-street, Boston. Price \$1.

Also, Universal Salvation; a very ancient doctrine; with some account of the life and character of its author, in a sermon, delivered at Rutland, west parish, immediately after hearing Mr. Ballou in the same subject. By Lemuel Haynes, A. M. Price 50 cts. doz. 6 single.

TO BE LET.  
Two or three Seats in the gallery of the Palladium Office.

## BOSTON HAT MANUFACTORY.

THE Subscriber gives notice, that he is amply supplied with Hats, from his Factory. He also gives notice to his friends the public in general, that the Establishment, Exchange-street, No. 80, Extra-street, opposite the centre of the Old State House, half of the lower Store, and the whole of the Chamber will be appropriated for the convenience of retail Customers.—The back Chamber, the Hats will be so arranged in size and as to make it convenient to them. The Chambers and Cellar will be appropriated for Furs, &c.

N. B. Store No. 6, Exchange-street, to be

Copartnership Formed.  
JOSIAH BUMSTEAD, informed his friends and the public, that he has formed a partnership with JOSIAH FRIE BUMSTEAD, and that the business is to be transacted under the firm of JOSIAH BUMSTEAD & SON.

Who have on hand, at their Manufactory, Ware-House, No. 68, Cornhill, a very large assortment of PAPER HANGINGS, of their own and foreign manufacture. \* \* \* Feathers and Upholstery, as usual.

81, 25 only, for a Gown  
JAMES BREWER, 64 Market Street, (south side) 4 doors from the corner of the street, has just received from auction, where, 50 pieces 6-4 Scotch Glasgow, of the best quality, which are going for less than twenty-five cents only, for a Gown pattern. One case more 6-4 Cotton for 4s. 6d.

The Old Looking Glass Establishment.  
Removed to No. 71, Court-street, between the City Hall and the Court-house, the public, that he has removed 28 and 29, Court-street, to No. 71, Market-street, where he continues to manufacture GLASSES, of all sizes, and of the best quality, and can better display his valuable stock of Glasses; some of which are very large, and in the newest style. A few of the ENGLISH MIRRORS, of the first quality, liberal patronage he has received for twelve years, enables him to sell at prices for cash only. A large discount sale customers. Great care is taken in transportation. Old Glasses now framed. Pictures, Portraits, Needle Work framed in the newest style. Orders from try faithfully attended to.

Theological Books, &c.

JAMES W. BURDITT, Franklin's

94, Court-street, has for sale, a large

ment of BOOKS, on various subjects, and

them are the following, viz:

ADAMSON'S loss and recovery of Elect

cts.; Alline's alarm to the unconverted;

dison's evidences of the Christian Reli

gion; Apples of Gold, 50; Blair's Sermons

Brown's dictionary of the Bible, 2v. 5s.

Sermons preached at Calcutta, 24; 4s.

amous Works, 75 cts.; do. Concordance

Harmony of the Gospel, 67; do. Christi

nal, 62; do. on the Psalms, 50; Boston's

of true Believers, 67; do. Fourth State

view of the Covenant of Works, 62 cts.;

the Covenant of Grace, 75; do. view of

75; Beauties of Watts, 12; do. Hymns

do. Henry, 3v. 5s.; do. Blair, 12; do. Hymns

Concordance, 5; Booth's reign of the

Bible Stories, 62; Carey's Devotional

\$4; do. Practical do. 4; Clark & Fyfe

phrase on the New-Testament, 5v. 15s.

(of Boston) Discourses to young people

do. Sermons, 2v. 25; Cole on God's

75 cts.; Christian Monitor, 37; Cove

science, by Fike & Heywood, 11; Cove

07; Calvary or the death of Christ, 4

Don's Sermons, 2v. 11; 75; do. The

Prison, 62 cts.; do. Common Place Book

Durham's Commentary on the Revela

3, 50; Doddridge's Exposition, 6v. 15s.

ed, 2 v. 4, 50; do. Rise and Progress

do. Sermons to young people, 11; do.

the Lord's Supper, 20 cts.; Death of

Davies' Sermons, 3v. 75; Edwards

mons, 1; do. Life, 87; do. Affections

Redemption, 1, 12; do. on Virtue, 65

kin's Works, 3v. 4, 50; do. Discourses

4, 25; do. Gospel Sermons, 75 cts.;

the New-Testament, 37; FARWELL'S

\$1, 37; Fox's Book of Martyrs, 5v.

keeping the heart, 62 cts. Fables for the

Scenes 3; Fleming on fulfilling the Scrip

Fordyce's Sermons to young women, 37;

Addresses to young men, 67; Fiske's

dance, 75; Flavel's Navigation Spiritua

Gilpin's Treatise on Satan's temptations

Guyse's Paraphrase on the New-Testam

11; Guthrie's Christian's Great Inten

venor's Mournful History, 3v. 5s.; H

Hawes' Church History, 3v. 5s.; H

2 v. 14; Harvey's Works, 6v. 6s.;

Aspasio, 2 v. 1, 75; do. Meditations

Aspasio's Vindicated, 67; Hawes'

Home on the Psalms, 37; Hall's Com